

## AN ACCOUNT OF THE ABORIGINALS OF SUNDAY ISLAND, KING SOUND, KIMBERLEY, WESTERN AUSTRALIA.

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By

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The following account is the outcome of a visit to Sunday Island in June, 1908, by Mr. W. D. Campbell, who was the geologist member of the survey party from the Mines Department, Perth, on its way to survey mining leases and inspect the magnetic iron ore deposits at Yampi Sound. It has been written with the assistance of Mr. W. H. Bird, who was for several years a resident of Sunday Island in the capacity of schoolmaster to the Mission Station that had been founded by Mr. Sydney Hadley for the benefit of the aborigines.

Sunday Island, or "Ewenu," is about 8,000 acres in extent, and is situated at the entrance to King Sound, and about 70 miles, in a direct line, from the town of Derby, which is at the head of the Sound; it is the largest of the islands forming the Buccaneer Archipelago, but is divided into three parts by water channels. Between Sunday Island and the western side of King Sound there are several small islands, and there is a deep channel, known as Eescape Pass, between them, which is used by the coasting steamers calling at Derby; there is always a fierce current running through this channel, and the water eddies and swirls in a violent way that is dangerous to small craft; this current is caused by the great rise and fall of the tides along this coast, and it makes communication between the mainland and the island difficult, which fact has tended to the preservation of the islanders. On the eastern side of the island, there is a stretch of about seventeen miles of more open water, see Plate I., which is reproduced from Nautical Chart No. 1052. Most of the islands are more or less mountainous and have a very picturesque appearance. Sunday Island and those adjacent are flatter than the others. The outlying portions of the coast throughout are mostly bare granite and gneiss rock.

The Sunday Islanders are the furthest north-westerly branch of the "Barda" tribe that live on the western side of King Sound, while further south-westerly are the "Nyool Nyool" of Beagle Bay. The islanders are known as "Ewenu;" they are smaller in stature than the inhabitants of the coast north and east

of the Sound, who are known as "Oen;" they also differ somewhat in language. The latter race, being the most powerful, have practically exterminated the smaller race on all the islands which they could reach by means of their rafts, and only a few individuals now remain, and they live mostly at Sunday Island, which became a place of refuge through it being more remote from the eastern shore. The adult population is at present 112, including about 30 children; the males and females are about equal in number, but they are not increasing. The general height of the men is 5ft. 8in. and weight 10st. 5lb.

Plates II.-IV. represent one of the islanders called "Cockroach," about 22 years of age, 5ft. 5in. in height, and 11st. weight. He is decorated with feathers of the white cockatoo, and wears the novitiate's head band, "joodoor," (Plate V., Fig. A) with three or four bones vertically on the forehead, and wears suspended from the waist belt, a pearl shell ornament before and behind; he was in the final degree of initiation, called "algora"; his chest is ornamented with cicatrices composed of horizontal cuts, the edges of which had been pinched up while healing, so as to form permanent ridges of flesh. These apparently constitute the tribal design. The back of the body is not marked. Generally speaking, the upper parts of the body throughout the tribe are well developed, more so than among the inland tribes, probably through their use of the muscles of those parts when paddling their rafts which remind one of the "cater-marans" of India.

The head dress of a fully initiated man is called "jualul." (Plate V., Fig. B.) It consists of a conical arrangement of the hair, with grass stiffening; it is bound round at intervals of about  $1\frac{1}{2}$  inches, the cone is about 9 inches in length, and projects slightly backward; this head dress is never worn by the women. The head ornament (Plate V., Fig. C) shown between the heads is used by the men at corroborees, and is made of two cross sticks with hair strings wound round them as shown, with tufts of feathers; they vary slightly in design; similar ornaments are used by most of the tribes in the State.

The large pearl shells that are worn at the waist belts are ornamented on their bright inner side with incised patterns. Plate VI., Fig. 1, represents one from Sunday Island. Figs. 2-4 are others from the Carnarvon (or Gascoyne River) district tribes, nearly 1,000 miles coastwise to the southward. These show a general resemblance of pattern, but these shells were probably conveyed there by barter, as the pearl shells found there belong to a different species and are only half the size of the northern kind.

The spear, or "errol," is the principal weapon; it is plain pointed, being without barbs, and the islanders are very skilful with it, spearing fish and turtle in the waters with great precision,

allowance being made for the refraction of objects in the water. The wood of the spears is obtained on the island; it is a species of wattle, which is called "ling-middi." The spears are thrown by the hand without the use of the "womera" or "yangal."

A broad and flat "kylie" is used, having a more acute angle of bend, and with straighter arms than usual, and fish are killed by means of these kylies when near the surface of the water. The islanders have discovered that kylies made out of thin iron, such as ships' tanks, are the most serviceable, and they show great dexterity in making them (see Fig. 6). The one represented is  $16\frac{1}{2}$  inches wide between the extremities,  $3\frac{1}{2}$  inches wide at the elbow; the inner and outer edges have a curvature of  $3\frac{1}{8}$  and  $6\frac{3}{4}$  inches from a line between the extremities. Fig. 5 is a fish kylie of wood, from Swan Point, on the mainland, west of Sunday Island; it is 2ft. 0 $\frac{1}{4}$ in. long, and  $4\frac{1}{2}$ in. wide at the elbow, and the inner and outer edges have a curvature of 5 $\frac{5}{8}$ in. and 10in. Those used at Sunday Island are similar in shape, but smaller in size. Fig. 7 represents an ordinary kylie of Sunday Island; it is broad, but thin. Fig. 8 represents a war kylie from Mount Marmion, about 50 miles east of Derby, and is similar to those used at Sunday Island. None of these forms are returning kylies. The war kylies are too thick and straight to soar in the air, and none of them have the twist peculiar to returning kylies.

Plate VII. shows part of the main aboriginal camp, the "mias" or huts are circular, and are partly dug-outs, the superstructure is dome shaped, composed of sticks and boughs and thatched with grass, the inside diameter is about six feet, and inside height from floor to roof about four and a-half feet.

The rafts are similar to those in use along the coast and consist of one or two series of poles, about five inches diameter, tapering to two inches, and nine to eleven feet long, of mangrove pine, the scientific name of which could not be ascertained. It is called "ehoolboor," and is a very light, pithy kind of wood; a cone-shaped point is given to the thick end of each pole. Each set comprises usually 5 to 7 poles, the thin ends being laid side by side, they are then pegged together by flat pegs of a hardwood. When one set only is used, the paddler sits near the smaller end, with the thick ends forward. When two sets are used, one is built upon another, with the ends reversed, and they are pegged vertically together; this double deeked raft is, however, a luxury, for they have to go to the mainland or across the Sound for the wood, the islands having a very poor supply of timber. A receptacle for any turtle or fish that may be speared or caught, is made at the forward end, by a few upright pegs. The paddle used is a single-bladed paddle, in length five feet, which includes the blade, two feet long, and five inches wide, with a rounded tip; the paddler makes strokes on either side alternately.

No rock markings or carvings have been noticed on the island, the rocks are unsuited for them.

The islanders do not seem to have any knowledge of smoke signalling of any sort, nor gesture language, nor of masonic signs. Cannibalism appears not to be known among them.

The islanders' food consists largely of fish, turtle, and sea fowl eggs; they have several edible roots also, of which the yam called "coolugarrie," "carringum," and "errelm" is the principal; these are cooked among hot stones, they do not boil their food. There are a number of native fruits, of which the following are the principal kinds:—

"Illara," a large tree, 20-30 feet high, with silver grey bark and glossy leaves and a round fruit, resembling apples in appearance, but with one large stone inside.

"Carroll," or "Koroll," a small shrub, 5-8 feet high, with a green fruit, about  $\frac{5}{8}$  in. long, with a seed about half that length. The root is edible and is called "Wooluga;" it is baked in the fire until tender.

"Murdoor" is a large shrub with broad leaves and fruit that grows in clusters; it is pear-shaped, but with the stalk at the large end.

"Koorie" is the wild fig, and "Albay" is another kind of fig.

"Ngoorarra" is a small "yam," having a yellow flower on top, the root is shaped somewhat like a parsnip.

"Ngoor-ngoorloo" is the seed of the white mangrove "Ranja." Though not really a fig, it has fruit somewhat similar.

"Coolay" has luxuriant foliage, the fruit is nearly as large as a "passion fruit," and has a green hard skin, and the juicy centre is squeezed out.

"Joongena" is a shrub 12 to 15 feet high, with small leaves and an abundance of red fruit, plum-like in shape.

Fire is made by whirling a piece of wood, called "Ngulangungil," held upright between the palms of the hands, while pressed upon another piece held on the ground by the feet.

Aboriginal remedies for wounds, sickness or fever, include eucalyptus leaves ground into a paste, for pains; they have also massage for acute pains.

The ceremonies of initiation are always held about the beginning of March, and are participated in by both men and women and children to a large extent. The principal ceremony begins with a series of circular dances or corroborees which take place every night for about a week previous to the operation of circumcision, and it is a time of great rejoicing. At the end of this time, the boy to be initiated is taken away by the men and circumcised, and, in the company of half-a-dozen young men, he keeps away from the camp for ten days; these companions are older than himself and they all camp together at some remote spot till that period is com-

plete, and they return for the blood-drinking "Terribug," and are met, when about half-a-mile from the camp, by all the men of the tribe. These have belts that have been prepared for each of the lads, including the newly circumcised boy. These belts are composed of bark, bound round with string made of human hair. Two large troughs of bark are placed side by side, over which the lads recline; all the men then puncture their own arms by means of a kangaroo bone, and their blood soon spurts all over the lads until they are covered with blood. Some of the men faint from loss of blood, but they soon recover. The blood which has flowed into the bark troughs is now congealed and is eaten by all. The troughs are then turned over and an imposing song is sung round them, after which the whole company return to the camp singing.

In the corroborees in connection with these initiations, a circular arrangement is used, the old men fully armed, sitting in the centre and the children encircling them, while the women are in a circle outside of them, with men fully armed beyond them. This order was probably symbolical, but the present day islanders can explain nothing, not even the words of the songs they sing.

These ceremonies include the knocking out of two teeth from the upper jaw, and circumcision when about fourteen years of age, and sub-incision in the following year or less; during the interval the probationer is not allowed to eat fish.

There is also blood drinking two or three times a year, when the arms are ligatured and the veins pierced, and the blood is caught in bark troughs as above described. An extension of the sub-incision is made at least once a year afterwards, apparently out of sympathy with the new novitiate.

The islanders thoroughly believe in the power of evil thoughts, the practice of which they call "kowedan." To carry out this mischief, a number of men will select a sandy spot and scoop out a hole in the sand and form it in the centre into a rude representation of a man whom they wish to affect; they then sing a curious chant, and the individual represented develops a fever, but if he realises that he is being bewitched, he calls for water, which is sprinkled over him, and this is said to break the charm. Rain or dew is also said to render a charm ineffective. Spirits of those who have departed this life are called "Ngyries," and the aborigines are very much afraid of them. They have a dim knowledge of a place called "Loomern," where spirits dwell, and point to the westward as its position.

The mode of burial of the dead is to place the body on a platform in a tree, and reclining on its side, with the head to the south and face to the east; after the body has remained there till thoroughly decomposed, a party of men light a huge fire beneath, bringing the body and frame to the ground and reducing the body to ashes; these are gathered and put away into a crevice in a rock

and covered with stones. No goods or chattels of the deceased are buried with these ashes.

Periods of time are reckoned thus:—

Day, “algar,” by the sun.

Month, “koweddie,” by the moon.

Year, “lalleen,” by the summer.

### LEGENDS, ETC.

The “Kurrada-kurrada” is a horrible monster, who catches men and makes a small incision in their abdomens, through which he draws their entrails and eats them with gusto; he then closes the wound, telling the man that he will not live more than four days.

The “Lerraway” is the children’s bogey, which is represented sometimes by a woman, who masquerades in a weird grass costume, and strutting about the camp frightens the children, to the amusement of their elders.

“Kallaloong” was the father creator of the tribe. He lived among them for some time, and could transport himself through space, and could bring fire down from the clouds. He introduced the boomerang and was so expert in its use that he threw one up in the evening and it never descended till the next day. He gave them their laws and punished the violation of them. On one occasion when three boys on the neighbouring island of Tyree, who were probationary between the rites of circumcision and sub-incision, had eaten of the food (fish) forbidden them at that period, they were seized with hiccups, and “Kallaloong” asked them the cause, and they confessed to having eaten fish. Then “Kallaloong” was very angry and determined to punish them for it. He crossed over to Sunday Island in the evening and the next day the terrified islanders saw a huge cloud of fire approaching with “Kallaloong” pushing behind. As it approached, it grew hotter and hotter, till they fled to the caves and into the sea, but they were all, except two or three, destroyed. These went under the pendant-rooted trees (Banyan-like trees) and bruised the bark, the sap from which ran over them and thus protected them. A bold and bare rocky island, called “Kadjerring,” on the west side of Sunday Island, was pointed out to the writer by Mr. Hadley as the place where the aborigines assert that the spirit left the island.

“Padalool” was a beautiful and good woman of the tribe, but some of the “Oen,” aborigines from the “Graveyard,” a large bay on the east side of King Sound, between “Whirlpool Pass and Cone Bay,” which is so named on account of the great mortality there among pearl divers, caused, it is said, through changes of water pressures there. These men, who were visiting the island, decided to abduct her, which they did, but were pursued by her

tribe. The abductors then jumped into the sea, taking the girl with them. When they re-appeared their hands were changed to fins. They dived again, and their legs developed into a tail, they dived again and they were all changed into "dugongs."

The Bower-bird introduced the spear in the following manner: he called all the other birds to a corroboree, and when he had them all in a line, he ran a spear through the lot of them. The "Barryarra," or Turkey (Bustard), however, was late upon the scene, and as he approached, he was just in time to see the awful deed. He, therefore, went away quietly and made himself a shield, by which he could defeat the cunning of the bower bird.

### THE MISSION.

The aboriginal mission at Sunday Island was founded on 11th June, 1899, by Mr. Sidney Hadley, who had for twenty years previously been employing members of the tribe there in pearl shell and bêche-de-mer fishing. When starting the mission, he had the voluntary assistance of Messrs. Ormerod and Kelehter, one for eight and the other for twenty months; after they left, Mr. Hadley carried on the work alone with his private funds, and the Aborigines Department reserved the island for the purposes of the mission at his request, and he has been allowed the usual blankets, and ninepence a day for the aged and infirm. He employed a schoolmaster for seven years, and the Education Department has made a grant of £100 a year to the mission, on Dr. Roth's recommendation. Mr. W. H. Bird was schoolmaster there for three years, but left in the year following the writer's visit; he was succeeded by Miss Jose and she again by Mr. and Mrs. Horace Smith, who are now there as missionaries until Mr. Hadley's return. None of the churches have contributed anything towards the mission. There is a substantial stone cottage and a commodious schoolhouse, and two dormitories, one for boys and another for girls, built of timber and corrugated iron. The garden yields bananas and vegetables, and there is a rubber plantation now with many hundreds of trees. The live stock consists of cows and goats.

There is now a roll of nearly thirty scholars, who are in two classes. Some of the boys have become fine craftsmen, and one is teaching the Junior Class in the school. These children are taught school discipline and cleanliness, to read and write from dictation, and to recite, also ordinary mental arithmetic and geography; in the latter they show wonderful aptitude. Bible lessons are given and the principles of Christianity, but the teaching is otherwise unsectarian. The boys are further taught by Mr. Hadley cultivation in the garden and the management of live stock, and are trained to work as crew in the fourteen ton cutter, "Rita," belonging to the mission, for pearl and bêche-de-mer fishing. Mr.

Hadley himself was trained for the sea, on H.M.S. "Worcester" on the Thames, and was messmate with Admiral Togo. There are two other small boats used for tortoise catching. The attendance at school and labour is voluntary. The training of the lads appeared to be on sound, practical lines, for they sometimes form the entire crew of the cutter, which is very creditable, as the craft requires constantly skilful and smart handling in the intricate navigation of the sound and its swirling waters.

The produce of the work amounts to about £400 annually, which Mr. Hadley states more than half supports the mission, and he claims that his mission earns more than any other mission in Western Australia. Negotiations were made a few years ago with the Church of England to take control, but they fell through.

Mr. Hadley emphasised the fact that the comparative isolation of the island was a most important factor to the success of the mission. The children, he believes, are free from evil habits; among them are two half-castes, born before the mission was started. To the writer, all looked contented and happy, bright smiles and laughter come from the children all day long, making the place joyous, and Mr. Hadley says it is music to his ears. The modest bearing of the women was very noticeable. Their daily routine is as follows:—Several of them assemble at the mission in the early morning and prepare the men's breakfast; after this is eaten, the men return to their camp, and then the women have their breakfast; a similar division is maintained during the other meals.

Regarding the non-increase of the population of the island, Mr. Horace Smith attributes it to polygamy, the men cohabiting more frequently with the older, stronger, but not more motherly women, and often leaving the younger wives childless; other reasons may exist, and contribute in a minor degree, such as abortion, when intercourse with pearl-ers, etc., has taken place.

Mr. Hadley, who has now returned after a fifteen months trip to England, states that up to the end of 1913, the increase of births over deaths was normal with the white population of Australia. Since then there has been one birth only, while there have been six deaths; four of these were due to old age, but two were young married men, who wasted away; he says there is no disease, there are only two on the sick list and they are old women long past child bearing; he has married three couples since his return; he considers that on the mainland a similar change of birth rate has occurred.

## LANGUAGE.

The following vocabulary has been compiled by Mr. Bird, it is in the form prepared under the direction of the Registrar General, Malcolm A. C. Fraser, in 1904, for use in this State, and he kindly supplied the writer with a copy for compiling this information.

In the spelling, French vowels and English consonants are used.

Accents are used to indicate the stress put upon syllables.

Hyphens are used to assist the pronunciation.

The *ng* is sounded soft as in our "ing," but coming as it often does as the initial sound, it is difficult to pronounce until one becomes accustomed to it.

In nearly all cases where the Infinitive Mood is asked for, Mr. Bird has given the Indicative Mood in the third person, as he has not yet found the Infinitive in this language. Abstract ideas are generally lacking in this as in many other native languages.

The 1st, 2nd and 3rd personal pronouns are indicated by *nun*, *min*, and *in* respectively, as:—

I desire, *Lecan nunman*.

You desire, *Lecan minman*.

He desires, *Lecan inman*.

The indicative mood and nominative case is shown by "*nim*" after the personal pronoun, thus:—

I fall, "*ngi nim nunjalgoo*."

You fall, "*jou nim minjalgoo*."

He falls, "*kinging nim injalgoo*."

The "*nim*," however, is often left out, understood only.

The imperative mood is shown by the prefix "*an*" to the verb, thus:—

Help, "*analong*."

Throw away, "*anamoor*."

The potential mood being "*neen*" and "*neengarra*."

The negative changes the "*n*" into "*l*" in the prefix, thus:—

I will come back, "*ngi tarroongarra*."

I will not come back, "*ngi arra tarroolarra*."

The heads into which the subject of inquiry have been divided are as follows:—

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## MAN, HIS RELATIONSHIPS, ETC.

Aunt .. ..	Irmor	Husband ..	Umbei
Baby .. ..	Malba	Man .. ..	Umber
Blackfellow ..	Umber	Mother ..	Injib
Blackwoman ..	Umberin	Mother-in-law..	Allorr
Boy .. ..	Boogana	Orphan ..	Loomie
Brother ..	Borla	Sister .. ..	Marrie
Brother-in-law	Allaballa	Son .. ..	Alla (to Father), Boar (to Mother)
Child .. ..	Bower	Son-in-law ..	Allor (to Mother-in-law)
Daughter ..	Alla (to Father), Boar (to Mother)	Uncle .. ..	Kara
Daughter-in-law	Allorr (to Father), Boar (to Mother)	Virgin .. ..	Paraoor
Father .. ..	Koola	Widow .. ..	Ellarra
Father-in-law ..	Allorr	Widower ..	Kulkurra
Girl .. ..	Mudjengool	Wife .. ..	Mullar
Grandfather ..	Jum	Woman .. ..	Hoarang
Grandmother ..	Corley		

## PARTS AND FUNCTIONS OF THE BODY.

Auklo .. ..	Talagerra	Eyeball ..	Nimmie
Arm .. ..	Ninialla	Eyebrow ..	Iarban
Back .. ..	Near	Face .. ..	Neeingalla
Back-bone ..	Necarda	Fat .. ..	Neardoding (stout), Li, fat of animal
Beard .. ..	Jeetee	Fatigue ..	Pooljie
Blood .. ..	Ilgar	Finger ..	Nemalla
Bone .. ..	Kanjee	Finger Nail ..	Owo
Bowels ..	Ngoojenny	Foot .. ..	Nembal
Breast .. ..	Nemarra	Forehead (your)	Nangarra
Breath .. ..	Lecan	Forehead (my own)	Ngungarra or Nangarra
Breathe, to ..	Lecan-inna	Frowning ..	Jaajalla
Calf of leg ..	Jangalla	Generative Or- gan (Female)	Neevar
Cheek .. ..	Lamarda	Hair .. ..	Moan
Chest .. ..	Nemarra	Hand .. ..	Nemalla
Chin .. ..	Necodie	Head .. ..	Nalm
Chin (my own)	Ngoyodie or Nguodie ?	Hearing ..	Ingamongen
Cry, to .. ..	Iungalgin	Heart .. ..	Wale
Drink, to ..	Incep	Heel .. ..	Joonda
Ear .. ..	Neelamurr	Hip Bone ..	Bjrie
Eat, to .. ..	Inalee	Jaw, lower ..	Jango
Elbow .. ..	Neelangoon	Jaw, upper ..	Kanjie
Eye * .. ..	Neemnie		
Eye (my own)	Ngunmie		

\* Portions of the body are prefixed by *nee*, those of one's own body by *ngu*.

PARTS AND FUNCTIONS OF THE BODY—*continued.*

Kidney .. ..	Jeelba	Shin .. ..	Kanjie
Knee .. ..	Nimcedie	Shoulder .. ..	Langan
Kneecap .. ..	Waleroo	Sinew .. ..	Meelga
		Skeleton .. ..	Kanjeungarra
Leg .. ..	Neelarra	Skin .. ..	Burdoon
Legs .. ..	"	Skull .. ..	Nahn
Lip, lower .. ..	Neelel	Sleep .. ..	Ingamoolga
Lip, upper .. ..	"	Smell, to .. ..	Imboolna
Liver .. ..	Allan	Sneeze, to .. ..	Jerbunjeringa
Lung .. ..	Ingoodoo	Sole of the foot	Ngoonoin
		Speak, to .. ..	Inganjen
Moustache .. ..	Jeetee	Spit, to .. ..	Jooboolinda
Mouth .. ..	Neemanyie	Stink, to .. ..	Emboolna
Mouth (my own)	Ngumanyie	Stomach .. ..	Noonga
Muscle .. ..	Bunga		
		Taste, to .. ..	Ingalinjenna
Nape of the	Porta	Tears .. ..	Anoor
Neck		Teeth .. ..	Jaroong
Navel .. ..	Nooroonjooroong	Temple .. ..	Nangarra
Neck .. ..	Koorobal	Thigh .. ..	Nanmurro
Nipple of breast	Numana	Thirsty .. ..	Munyarra
Nose and Nostril	Neemal	Throat .. ..	Koorbal
Nose (my own)	Ngumal	Thumb .. ..	Thulingmurra
		Toe .. ..	Owo
		Teenail .. ..	Oral
Palm of the	Nungarie	Tongue .. ..	Neeingalla
Hand		Took .. ..	Ingenya
Penis .. ..	Narnda	Urinate, to .. ..	Inanmerrie
Perspiration .. ..	Noondoo		
Pregnant .. ..	Poogoinjoon	Vein .. ..	Jarlang
Puberty (age of)	Ballel	Walk, to .. ..	Jumool
		Windpipe .. ..	Koorbal
Rib .. ..	Airie	Wink, to .. ..	Mulganjie
Rump .. ..	Nimangool	Wrinkle .. ..	Koonboor
		Wrist .. ..	Tallagoora
Seeing .. ..	Injal	Yawn, to .. ..	Peelil-nanna
Semen .. ..	Minga		

## ANIMALS.

Animal (generic)	Perr-anan	Horse .. ..	Yowardie
Bandicoot .. ..	Bunki	Kangaroo (generic)	Pooroo
Bat .. ..	Lerr-ingbing	Kangaroo, young, in pouch	Owa
Bull .. ..	Bulliman		
Dingo, female	Koar-ading joon	Mouse (generic)	Koolngan
Dingo, male .. ..	"	Opossum, Grey	Langorr
Dingo, puppy .. ..	Owa	Opossum, Flying	Poolngoor
Dog, female .. ..	Ella		
Dog, male .. ..	"	Porpoise .. ..	Balbarr
Dog, puppy .. ..	Owa		
Dugong .. ..	Urdorr	Rat, House .. ..	Meejor
Flying Fox (Bat)	Nimanbor		

## BIRDS.

Bee-eater, Golden	Baw-baw	Gull, large, white	Allorgie
Swallow			
Bird (generic) ..	Karrabel	Hawk, Fish (Osprey)	Aleer
Bird's Egg ..	Logorr	Heron, Black, with white neck	Lilalil
Birds' Nest ..	Malbanda	Heron, Egret (white)	Enalgorr
Bittern, Little Mangrove	Charloo	Honey-eater (generic)	Jinjing
Bustard, Wild Turkey	Bargarra	King-fisher ..	Dindin
Cockatoo (generic)	Ngally	Magpie-Lark (Pugwall)	Teedee
Cockatoo, Black, red tail	Lirrimer	Native Companion	Koodarraawan
Cormorant, small black	Nallambo	Owl, Common ..	Goolgooroolgoo
Crane, blue (reef heron)	Cooloo	Parrot ..	Chilliling
Crow .. ..	Angedee	Pelican ..	Thullingmurra
Dove, barred shoulders, blue eyes	Joogogo	Pigeon, Bronze-wing	Manbing
Dove, Little ..	Kooradooda	Quail, Brown ..	Peralool
Duck (generic)	Jeebilyie	Silver Eye ..	Poordoordingangoon
Eagle Hawk ..	Arryan	Swallow ..	Korala-korala
Eagle, Wedge-tailed	Dinjalla	Terns (marsh) ..	Noordijen
Eagle, Whistling	Biddeep	Terns (crested)	Kareel
Emu .. ..	Ininie	Wattle Bird ..	Chewalgor
Falcon, Brown Hawk	Kirrgidje		
Falcon, Kestrel	Joongilbil		
Finch, Spotted	Nargulul		
Flycatcher (Fan-tail, Shepherd's Companion, Wagtail)	Jinderberry		

## FISHES.

Catfish ..	Nooloorla	Oyster (small Pearl)	Lee
Cockle ..	Chingalie	Parrotfish ..	Folan
Crab .. ..	Narroong	Porpoise ..	Falbarr
Crayfish ..	Tharrawin	Rock Cod ..	Piddeep
Fish (generic) ..	Arlic	Schnapper ..	Mardelling
Flatfish ..	Koonjal	Shark .. ..	Loolooloo
Flounder ..	Jangolor	Silver Bream ..	Checalinjoon
Mullet ..	Minumburra	Sole .. ..	Armal
Oyster (large Pearl)	Quan	Stingray ..	Yowie
Oyster (Rock) ..	Neewarda		

## REPTILES.

Frog (gonerie) ..	Karrijal	Sea-snake ..	Parr-gudda
Iguana (gonerie)	Myalla	Snake (gonerie)	Toora
Lizard (gonerie)	Boolabool	Turtle, sea ..	Koolel

## INSECTS.

Ant (common, small)	Boi	Grasshopper ..	Ding-a-ding
Ant's Nest ..	Jeeden	Hornet ..	Mooroond
Ant (white) ..	Damban	Housefly ..	Noora-noora
Bardie (a grub)	Keeanjoo	Louse .. ..	Moola
Bee .. ..	Chooroo	Mosquito ..	Joonjoonboo
Beetle (gonerie)	Marrga	Moth .. ..	Umbarna
Blowfly ..	Peerie		
Butterfly ..	Umbarna		
Caterpillar ..	Alboolboor	Sandfly ..	Ang-orr
Centipede ..	Murrgal	Scorpion ..	
		Silverfish ..	
Dragonfly ..	Urdorr	Spider (gonerie)	Ung-arra
Flea .. ..	Mool'a	Wasp .. ..	Al-wa
Fly (gonerie) ..	Nooranoora	Worm .. ..	Toora

## TREES, SHRUBS, PLANTS, ETC.

Black Wattle ..	Lingmiddie	Paper-bark Tree	Parl Karnborr
" .. ..	Illarra	Scrub .. ..	Pindan
" .. ..	Carroll or Koroll	Scrub (dense) ..	Poordan
" .. ..	Murdorr	Silver Wattle ..	Wongi
Box .. ..	Ngalngoroo	Tree .. ..	Burdog
Bush (wild country, scrub)	Pindan	White-gum ..	Maroolul
Fig (wild) ..	Koorie	White Mangrove	Ranja
" .. ..	Albay	" .. ..	Coolay
		" .. ..	Joongena
Gum Tree ..	Maroolul	Yam .. ..	Ngoorarra
" .. ..	Ngalngoroo		

**THE ELEMENTS, ETC., ETC., VIZ., THE EARTH, AIR, FIRE,  
WATER, HEAVENLY BODIES, ETC.**

Afternoon ..	Joolooloon	Hole .. ..	Rewee
		Hollow Place ..	Karden
Beach (open) ..	Parnga	Island .. ..	Inalla
Blossom ..	Maroo	Land .. ..	Boara
Bough of a tree	Nemalla	Leaf (shrub or	Peelel
Breeze (land) ..	Burdoona	tree)	
Breeze (sea) ..	Talga	Light .. ..	Joombal
Cave .. ..	Karden	Lightning ..	Kalroo
Chasm .. ..	Rewee	Manna .. ..	Kooarjarra
Clay .. ..	Ngeal	Meteor .. ..	Myarra
Clay, red ..	Peedamurra	Midday .. ..	Kand-algar
Clya, white ..	Monga	Midnight ..	Noora
Cloud .. ..	Arrol	Mist .. ..	Poorgudda
Cold .. ..	Ingoor	Month .. ..	Koweddie
Country (burnt)	Lalgar	Moon, Waning	Koweddie Inan-
Country (desert)	Logal-boara		goola
Country (hilly)	Rarrga-rarrga-kar-	Moon, Waxing	Koweddie Kalin-
	raingorr		gardie
Country (open)	Kallingboara	Morning .. ..	Mooyoon
Country	Ngeal	Mountain ..	Karrain
(swampy)		Mud .. ..	Ngeal
Creek .. ..	Landa	Muddy .. ..	Noomba
Crystal (rock)..	Jungalung	Night .. ..	Edangnoora
Dark .. ..	Moiee	Noon .. ..	Kandalgar
Dawn .. ..	Mamga	Nuts, Edible ..	Kumba
Day .. ..	Algar	(Pandanus	
Daylight ..	Joombal	nuts)	
Days .. ..	Algar	Orion .. ..	Ming-Middie
Dew .. ..	Noondoo	Pleiades ..	Berring
Drizzle, to ..	Jeerinung	Pool in River ..	Woongoorra
Dusk (sundown)	Algar-ingardie	Precipice ..	Alal
Earth, the ..	Kara	Quartz .. ..	Talledallel
Echo .. ..	Inga milbra	Rain .. ..	Orla
Evening ..	Joolaloon	Rain (heavy) ..	Janjalla
Feather ..	Tolorr	Rainbow ..	Arlingoin
Fire .. ..	Marrja	Road .. ..	Maur
Flowers ..	Maroo	Rock .. ..	Kolborr
Foam .. ..	Karlo	Rockhole ..	Oongorr
Fog .. ..	Poorgudda	Root, of tree ..	Nimingool
Foliage ..	Peelarra	Running Water	Ianda
Forenoon ..	Mooyoon	Sand .. ..	Parnga
Fruit .. ..	Mi	Sandhill ..	Tadda-garra
Gorge .. ..	Edarr or Edarboara	Sea .. ..	Kara
Granite ..	Koolbor	Sea-shell ..	Umboola
Grass .. ..	Kooljar	Sea-weed ..	Noomool
Gum .. ..	Goombie		
Heat .. ..	Moola		
Hill .. ..	Karrain		

THE ELEMENTS, ETC.—*continued.*

Seeds, of plants	Logorr	Twilight ..	Marnga
Shade .. ..	Barlie	Valley ..	Goon
Sky .. ..	Koarwell	Vegetable Food	Mi
Spinifex ..	Paljarra	Water .. ..	Kowra-coornga
Spinifex Gum..	Karnda	Water (deep) ..	Koaran
Star .. ..	Inderie	Water (fresh) ..	Koornga
Stone .. ..	Moolgorr	Water (running)	Ianda
Stream ..	Wongorra	Water (salt) ..	Kara
Sun .. ..	Algar	Water (shallow)	Manjel
Sunrise ..	Algardan	Weather (cold)	Ingoor
Sunset ..	Algar Ingardie	Weather (hot)	Moola
Surf .. ..	Alalgoordie	Weather (wet)	Koarda
Swamp Country	Arramboara	Well .. ..	Peedean
Thunder ..	Jecdoom	Whirlwind ..	Adjiebungoroo
Thunderstorm	Janjalla	Willy Willy ..	Oongoongoon
Tide .. ..	Loo	Wind (East) ..	Bardoon
To-day ..	Bamagarra	Wind (South) ..	Almbunna
To-morrow ..	Nooridjie	Wind (West) ..	Rerral
Track .. ..	Maur	Yam .. ..	Koolngarie
Tree .. ..	Burdog	Yesterday ..	Perdy
Tree, Bark of ..	Burdoon		
Tree, Gum of ..	Dumoodoo		

## GENERAL VOCABULARY.

A.		Always ..	Murday
Abduct, to ..	Inarga	Ambush ..	Ungarjalga
Able .. ..	Nimungoong	Am I ? ..	Nunja Nungalj
Abscond, to ..	Injoogooroo	Among ..	Poonja Ungaraljie
Absent ..	Poonanin	Amuse, to ..	Koara
Abundance ..	Neemana	And .. ..	Kal
Abuse, to ..	Inagamboo	Anger .. ..	Peladie
Accompany, to	Umboon	Another ..	Arring
Accuse, to ..	Injagaljie	Anxious ..	Ingalbalba
Across ..	Wawie-arnan	Any .. ..	Oongoong
Adorned ..	Inganbarnbidje	Apart .. ..	Nyoonin Noordin- gen
Adultery ..	Immaminjie	Approach, to ..	Jerrinin
Afraid .. ..	Injoorig	Arise, to ..	Ngaramie
After .. ..	Lamboos	Arrange, to ..	Annorlarlun
Again .. ..	Peelagidgee, Peel- adan (when dis- satisfied)	Ascend, to ..	Lugal Ngynya
Aged .. ..	Nyoongool	Ashes .. ..	Kadgerdoo
Agree, to ..	Koraljie Corna	Ask, to ..	Injanarra
Aim, to ..	Ineedie	Assault, to ..	Pelly
Alarm ..	Marmorinjedie	Astray, to go ..	Ingoodally
Alive .. ..	Noynjie	At once ..	Kinyingamurra
All .. ..	Poonja	Attentive ..	Ingallamongen
Alligator ..	Lingorr	Avoid, to ..	Jinba
Alone .. ..	Noordingen	Away .. ..	Poonoin
Also .. ..	Kal	Awkward ..	Narnan
		Axe, stone ..	Neelamurra

GENERAL VOCABULARY—*continued.*

B.			
Back, to go ..	Barda	Breath ..	Lean
Back, to bring	Bullubanna	Breathe, to ..	Lean ngunya
Bad .. ..	Logal	Bright ..	Nimbella
		Bring me ! ..	Anangi bullub
Bag (in which	Orladda	Bring, to ..	Ngi Nungar
a child is		Brown ..	Lamarr
carried)		Bruised ..	Korbinjie
Bald .. ..	Balbarr	Bundle ..	Toomandoo
Bandy legged ..	Moogamoog	Burns, it ..	Ingamallie
Bare .. ..	Koordagic	Burn it ..	Amamallie
Bark, as a dog,	Wurr-wurr	Burnt ..	Kalingamallie
to		Bury, to ..	Nunabundie
Bark (used for	Ngarrawin	Bush .. ..	Pindan
food vessels)		Bush walk ..	Maur
Bark (used for	Pearl	Bye-and-bye ..	Journdie
making huts)			
Basket .. ..	Orladda	C.	
Bathe, to ..	Kalgorin	Call him back !	Ngulerrimin
Battle .. ..	Pelly	Call, to ..	Ingallerrima
Beat, to ..	Inambic	Camp, native ..	Baloon
Beautiful ..	Nimbella	Cannibal ..	Pindanolic
Before .. ..	Meelon	Care, to take ..	Injalal
Beg, to ..	Injarganjarrie	Careful ..	Oomballa
Behind .. ..	Biber	Careless ..	Ngoorinban
Belch, to ..	Inaming	Carry, to (on	Kondanje
Bellow, to ..	Ingallerrima	the shoulders)	
Below .. ..	Larda	Cataract (film	Koolorr
Belt .. ..	Barlie	over eye)	
Betray, to ..	Ngunjoolnguly	Cauterize, to (a	Anjoobarra
Between ..	Poolngoroo	wound)	
Beware ! ..	Jah	Certainly ..	Gardoo
Big .. ..	Poodajie	Change, to ..	Ungar-pendanj
Birth .. ..	Injalgoo	Charcoal ..	Rerrga
Bite, to ..	Innabundarra	Charm, to (by	Kowedan
Bitter .. ..	Linja	a spell)	
Black .. ..	Marnga	Cheat, to ..	Meela
Bleed, to ..	Ilgar Lalindan	Chew, to ..	Ngorgilla bun
Blind .. ..	Bamboor	Choke, to ..	Innaminga
Blow, as the	Toora narie imbil-	Cinder ..	Kadjerdoo
wind, to	jie	Circle .. ..	Itil
Blow with the	Boar nungarmar	Circumcision ..	Chobanya
mouth, to		Clasp, to ..	Badena
Blue .. ..	Jibe	Clay .. ..	Ngeal
Blunt .. ..	Noomba	Clay, white lime	Munga
Board, for	Yangal	Clean .. ..	Nangree
throwing spear		Clear (as water)	Nangree
Body .. ..	Necarda	Clear away, to	Imagorra
Body (dead)* ..	Ngylie	Clear, to (make	Raanyemumbie
Boggy ground	Ngeal	a clearing)	
Bony .. ..	Inbal	Climb, to ..	Lugal-ngynya
Boomerang ..	Jeewa	Cloak, to ..	Inornding
Born (fell) ..	Injalgoo	Close (near) ..	Ung-ana
Both of us ..	Ijou	Close, to (stop	Injoogoogorra
Brand (fire) ..	Marbalng	up a hole)	
Break, to ..	Injakoolie		

\* See also ghost, spirit, and devil.

## GENERAL VOCABULARY—continued.

Clothe, to ..	Ngorla	Dense, stupid ..	Narnan
Club .. ..	Norla	Depart, to ..	Barda
Cold, a .. ..	Kornbie	Desert, to ..	Injoogooroo
Cold, to be ..	Ingoor	Desire to ..	Leean nun man
Collect, to ..	Ingoringorrina	Destroy, to ..	Injakoolie
Colour .. ..	Raamoo	Devil .. ..	Ngyrie
Come in, to ..	Bullub inna poor- goin	Die, to .. ..	Nungeemba
Commence, to	Unjarimbarra	Different ..	Arneembella
Conceal, to ..	Ingalga	Dig, to .. ..	Ingalba
Concealed ..	Kalingalga	Digging stick ..	Moondorr
Confused ..	Narnan	Direct (in a straight line)	Tooroong
Conqueror ..	Innagoolboo	Dirty .. ..	Ngoonba
Construct, to ..	Innamogera	Disappoint, to	Pindalla
Continually ..	Murday	Disguise, to ..	Inangoindee
Convalescent ..	Ilaninjoon	Displeased, to ..	Arta noongoong
Cook, to .. ..	Ingamurra	Distance ..	Mara
Cooked .. ..	Kalingamurra	Distend, to ..	Moorgudda
Cooked meat ..	Arlic	Disturb, to ..	Coolarrameele
Cool .. ..	Penjun garrda	Divided .. ..	Kalinjakoolie
Corroborree ..	Koppa-koppa	Divide, to, ..	Poonja nim joogara
Couple .. ..	Kooyarrinjoon	amongst sev- eral persons	
Courage .. ..	Arroolara	Do that! ..	Burninunjo
Covered .. ..	Inorrding	Dog's tail, ..	Ella jungarda
Coward .. ..	Pindallie	head-dress	
Crack in the skin	Lorlor injodee	Down (below) ..	Jimpongoin
Creep (to creep on game)	Yardabinjoo	Down (short hair)	Mardagor
Crime .. ..	Malgan	Drag along, to	Ingoolingarra
Crippled .. ..	Moogamoog	Dread, to ..	Injoorig
Crooked .. ..	Jardoo	Dream .. ..	Inaburra
Cruel .. ..	Jininjun	Dried, parched ground	Lalgarboara
Cry, to .. ..	Ing-algin	Dried up ..	Lalgar
Cry out, to ..	Ingalerrima	Drink .. ..	Ancep
Cunning .. ..	Narrie nimungoong	Drink, to ..	Incep
Cure, to .. ..	Poodenda	Drive, to ..	Inolbolb
Cut, to, with a knife	Keernunga	Drown, to ..	Ingardie
Cut, to, with native ham- mer	Kutan	Dry .. ..	Talboor
		Dry, withered, applied to leaves	Lalgar
		Dying .. ..	Meelarra injibee
D.			
Damp .. ..	Koarda		
Dance .. ..	Burbur		
Dead .. ..	Injibee		
Deaf .. ..	Arta alalamongen		
Decayed .. ..	Poolman		
Deceit .. ..	Meela	E.	
Deceive .. ..	"		
Deep .. ..	Koaran	Earache ..	Eger neelamurr
Defy, to .. ..	Peladee	East .. ..	Ardie
Dense, scrub ..	Poordan	Echo .. ..	Ingamilbra

GENERAL VOCABULARY—*continued.*

Edge of a Knife	Neelel	Friend ..	Jallanda
Effaced ..	Kalinamoorgalj	Friendly ..	Pindalie
Effects ..	Jeewa marka moor	Frightened ..	Injoorig
Egg-shell ..	Ellengarra	Full (filled up)	Albooroo
Embrace, to ..	Badena	Full (satisfied)	Kallamoorgudda
Empty ..	Kalembanya	Full of holes ..	Nemana reewie
Enclose, to ..	Inabunding	Fur ..	Larban
Enemy ..	Injarair	Further ..	Korngidge burnin
Enough ..	Kalla		
Erect ..	Tooroong		
Evil ..	Logal		
Evil Spirit ..	Ngyrie	G.	
Examine, to ..	Injal	Game, a ..	Koara
Exchange ..	Ungarpendanj	Gently ..	Oomballa
Excrecence ..	Poolgoorda	Get up, to ..	Ngarramie
Expose, to ..	Lambadan	Ghost ..	Ngyrie
		Girdle of opos- sum hair	Kumbarlie
F.		Give, to ..	Inya
Faint, to ..	Jangalla lindogie	Glitter, to ..	Inalinya
Fall, to ..	Injalgoo	Glutton ..	Murday charlindar
Family or Tribe	Moogelman	Go astray, to ..	Mam ingoodally
Far away ..	Mara	Go away, to ..	Barda
Fast ..	Wowerwerri	Go back, to ..	Jarinjoo
Fasten, to ..	Inorgand	Go in, to ..	Barda poogoin
Fear, to ..	Injoorig	Go out, to ..	Barnbarnjou
Feed, to ..	Inalee	Good ..	Korna
Fetch, to ..	Bullubinna	Good, no ..	Logal
Few ..	Talbooro	Grave ..	Yeerarra
Fig ..	Kooree	Graze, to ..	Inalee
Fillet, for the head	Karoo	Grease, to ..	Meeo
Find ..	Nuninya	Great ..	Foodagie
Finish, to ..	Embanya	Greyheaded ..	Jubulj
Fire-stick ..	Ena	Grief ..	Angorr
Firm ..	Deewar	Grind, to ..	Neeler neelerinjie
Fish bait ..	Bingarra	Grip, to ..	Inya
Fish trap ..	Weerie	Grow ..	Imbungen
Fixed ..	Deewar	Growl, to (as a dog)	Ngoreninna
Flame ..	Ngulla ngulamya	Gum, edible ..	Dumoodoo
Flat ..	Alaling	Gun ..	Jeelamon
Flat, to lie ..	Alalingoin		
Flee, to ..	Terrdiajoo		
Flesh (of ani- mals)	Arlic bunga	H.	
Float, to ..	Inanarga	Half-caste ..	Kiarr
Flour ..	Mi	Half ..	Talboor
Food ..	Mi	Halt, to ..	Oongan
Food (forbidden)	Neeam	Handle ..	Argudda
Forbid, to ..	Arraminya	Handsome ..	Neenbella
Forcibly ..	Yarranunga	Hang ..	Inorgand
Forward, to go	Albooro jou	Hard ..	Deewar
Four ..	Koojarra Koojarra	Harmless ..	Koorgeja
Fresh (lately made)	Nangree	Harsh (rough) ..	Rarrga-rarrga

GENERAL VOCABULARY—*continued.*

Hatehet .. ..	Neelamurra	Jeer .. ..	Inagamboo
Hate .. ..	Arra noongoong	Jest, to ..	Inarnga
Haunch .. ..	Malbarra	Journey, to make	Barda ehooding
Haunt .. ..	Hoara	a	
He .. ..	Kinying	Joy .. ..	Kornalean
Head-cover ..	Tangorr	Jump, to ..	Wearingerrim
Heap, a .. ..	Ardboon-umboon	Just, to be ..	Turrgal
Hear, to .. ..	Ingalamongen		
Heaven .. ..	Koarwell		
Heavy .. ..	Rampan	K.	
Her .. ..	Kinying		
Here .. ..	Jeebilbra	Keep .. ..	Injalal
Hers .. ..	Kinying jenna	Kernel .. ..	Tale
Hidden .. ..	Injalga kallo	Kiek .. ..	Joonmoogana
Hide, to .. ..	Injalga	Kill, to .. ..	Innamboo
High .. ..	Kandie	Kind, to be ..	Narrie jenna anja
Him .. ..	Kinying	Kneel .. ..	Choolinarr
His .. ..	Kinying jenna	Knife .. ..	Jinborairie
Hold, to .. ..	Ingordininna	Knoek, to (down)	Inganjeddimma
Honey .. ..	Moonga	Kylie (Boom- erang)	Jeewa
Hop, to .. ..	Joorginna		
House .. ..	Mia		
Hungry .. ..	Munjal		
Hunt, to .. ..	Iagolbolb	L.	
Hurt .. ..	Arrarra		
Hurt, to .. ..	Inambie	Languid .. ..	Ngoorinban
Husband .. ..	Umber	Large .. ..	Poodagie
		Last, of any- thing or any- one	Budjerie
I.			
I .. ..	Ngi	Late, or too late	Yanbaran
Idle .. ..	Ngorinban	Laugh .. ..	Ingamar
Ill (sick) .. ..	Eger	Laughter .. ..	Koolgar
Imitate, to ..	Iningalung	Lay, to eggs ..	Inargoola
Immediately ..	Kinyingamurra	Lazy .. ..	Ngoorinban
Immovable .. ..	Deewar	Lead, to .. ..	Alligie
Improper .. ..	Logal	Leak, to .. ..	Reewie
Injure, to .. ..	Inambie	Lean (thin) ..	Inbal
Injury .. ..	Arrarra	Lean, to .. ..	Yardeena
In (within) ..	Poorgoin	Leap, to .. ..	Wearinerrim
Incest .. ..	Wongoo	Leave (to go away)	Bardajenna
Increase, to ..	Imbungen	Lie (to lie down)	Eelagor
Indeed .. ..	Gardoo	Lie (to tell a lie)	Meela
Inform, to .. ..	Injoolneidgie	Lift up, to ..	Inamongera
Initiate, to (man making)	Choabanya	Light (not heavy)	Bybie
It .. ..	Kinying	Light, fire ..	Noora
Itch .. ..	Mulingarra	Light a fire, to	Inaloora
		Like (similar) ..	Errganbanomil
		Line (a straight mark)	Tooroong
J.			
Jagged .. ..	Rarrga-rarrga	Iisten, to ..	Mallendoo
Jealous .. ..	Ingamonjie	Little .. ..	Morrol
Jealousy .. ..	"	Living, alive ..	Noinjie
		Locality .. ..	Boara
		Loiter, to ..	Oomballa

Lonely ..	Noordingen	Mount, to (on a horse)	Injerrim
Long ..	Neewandie	Mourning ..	Angoor
Long ago ..	Arronjerry	Move, to ..	Koona
Long hair ..	Newandie mowan	Much ..	Nemana
Longing for (wanting)	Narrie lecan nun man	Murder ..	Jumanjoon inamboo
Look for, to ..	Numeijie	Must ..	Kardajie pood-anum
Look out, to ..	Jar	Must not ..	Arra Milinya
Look, to (to see)	Injal	My ..	Ngijenna
Loose ..	Roginna		
Lose, to ..	Ingoodally		
Lost ..	Kalingoodally		
Love, to ..	Narrie noongoong		
Lover ..			
Low ..	Larda		
Lying (down)	Darkonyarr		
		N.	
		Naked ..	Kordajoo
		Name ..	Ninga
		Narrow ..	Joondooloo
		Native Well ..	Peden
		Near ..	Ungana
		Netting ..	Jargaroo
		Never ..	Arrajen
		New ..	Janjarairair
		News ..	Chowal
		Nico ..	Corna
		No ..	Arra
		Nobody ..	Ungaborda
		Noislessly ..	Oomballa
		None ..	Arragidgo
		North ..	Allang
		Nose-piercing ..	Kardambie
		Nose-stick ..	Larra-larra
		Not ..	Arrajenna
		Nothing ..	Numarda
		Now (at once) ..	Kinyingamurra
		Number, a ..	Neemana
		O.	
		Off ..	Parnbie
		Offended ..	Peladie
		Offensive ..	Allig
		Oh ! ..	Wah
		Old ..	Nyoongool
		On ..	Enin
		Once ..	Arrinjing
		One ..	Arrinjio
		Open ..	Lambadan
		Opening ..	Reewie
		Open, to ..	Lambajoon
		Other ..	Arr
		Our ..	Arradoo jerrda
		Out ..	Poonoin
		Over ..	Nyoon
		Ownerless ..	Loomie
M.			
Mad ..	Narnan		
Magic ..	Kõvedan		
Make, to ..	Inamogera		
Many ..	Neemana		
Marriage in the right line	Jimbingarie		
Master, a ..	Nullen		
Matches ..	Noora		
Matter (from sore)	Mandoo		
Me ..	Ngi		
Meat ..	Arlic		
Medicine ..	Mullen		
Meet, to ..	Kalle tarra ngungerrinjen		
Melt, to ..	Orlalla		
Mend, to ..	Injiegoogooroo		
Merry ..	Corna indoojie lecan		
Message ..	Chowal ingorage		
Mia (native hut)	Barlic		
Middle ..	Poolngooroo		
Milk ..	Numana		
Mimic, to ..	Innagalong		
Mind, to ..	Injalal		
Mine (my own)	Ngi jenna		
Mistake ..	Allig		
Misunderstand, to	Arra nimungoong		
Mix, to ..	Umboolalum		
Monster (fabulous)	Liardoo		
More ..	Peelagidge		
Motherless ..	Loomie		
Mouldy ..	Peenie		

## GENERAL VOCABULARY—continued.

P.	Q.
Pain .. ..	Arrarra
Paint, to ..	Inoreddie
Pair .. ..	Kooyarrinjin
Pant. to ..	Ngarra ngarra
Parched up ..	Lalgar
Part of, a ..	Arrung
Pass, to ..	Inangoola
Path (track) ..	Maur
Paw .. ..	Nimbal
Peaceable ..	Ngorn
Pearl-shell ..	Quan
Pebbles ..	Moolgor
Penetrate, to ..	Tale-nganna
Perhaps ..	Neenga
Pick up, to ..	Inya
Pierce, to ..	Tale-nganna
Pinch, to ..	Korban
Pinion (wing) ..	Neemalla
Pit .. ..	Korang
Place .. ..	Boara
Place, to ..	Inama
Plain .. ..	Alaling
Plant, to ..	Inorndornda
Play, to ..	Koara
Playing ..	Koarangun
Pleased, to be ..	Korna indoojie leean
Plenty ..	Narrie
Pluck .. out	Tolorr robanya
Feathers, to	
Plume, a ..	Tolorr
Point of land ..	Mangarra
Point, to ..	Narngan millajong
Pointed (finely)	Neelidge
Pointed Spear ..	Karja
Poise, to (spear)	Mard mardinjoo
Pole (rod, or stick)	Burdog
Portion, a ..	Arrung
Possessing ..	Jenna
Pounding Roots (act of)	Doodoolinjoo
Powerful ..	Pandoreddy
Presently ..	Karama
Pretty ..	Ninbella
Prickles ..	Mungalla
Proper ..	Korna
Property (personal)	Jeewa markamoor
Provisions ..	Mi
Pull, to ..	Yarr-ana
Pursue, to ..	Inangooriba
Push, to ..	Inoonboo
Put in Order, to	Timba timbanam
Put it through	Talana
Putrid ..	Peenie
	R.
	Raise, to ..
	Rapid .. ..
	Raw .. ..
	Ready .. ..
	Really .. ..
	Recover, to ..
	Red .. ..
	Refuse, to ..
	Rejoice, to ..
	Relate, to ..
	Relation, a ..
	Remain, to ..
	Remember, to
	Restrain, to ..
	Retaliate, to ..
	Return, to ..
	Right (proper)
	Ring (circle for enclosing game)
	Rob, to ..
	Robber ..
	Rogue ..
	Roll over, to ..
	Rope .. ..
	Rot, to ..
	Rough ..
	Roundabout ..
	Rubbing ..
	Rub, to ..
	Run away, to ..
	Run, to ..
	S.
	Sad .. ..
	Safe .. ..
	Salt .. ..
	Same (the) ..
	Satisfied ..
	Scab .. ..
	Scar .. ..
	Scold, to ..
	Joongoongoor
	Wowerwerrie
	Oomballa
	"
	Barda
	Imbarmarmar
	Inamongere
	Wowerwerree
	Karnga
	Ngunja chooro
	Turrgal
	Numja
	Pcedamurra
	Arra earillum
	Korna indoojie leean
	Ingoujee
	Iarra
	Oongan
	Nullenjenna
	Inorndermar
	Inambin
	Jarinjoo
	Korna
	Neal
	Langbie
	Langbieinjoon
	"
	Ordol-ordol
	Meridjie
	Chalaloo
	Rarrga rarrga
	Bungor-bungor
	Innagorbor
	"
	Injoogooroo
	Joongeninna
	Ingalbalba
	Kalla korna nunjoo
	Moolgor-moolgor
	Errganbanomil
	Mingoonunjoo
	Imbindee
	Lanbair
	Inagarnboo

GENERAL VOCABULARY—*continued.*

Scrape, to ..	Injarairboe	Song .. ..	Elma
Scratch, to ..	Innagandandie	Soreery ..	Kòwedan
Scream, to ..	Injoodoo wahrah	Sore (or boil) ..	Punditti
Soarch, to ..	Numeijen	Sorrow ..	Arrarra
Secrete, to ..	Inagoolboogal	South .. ..	Barnal
Secretly ..	Mulgen	Sparkle, to ..	Inalinjen
See, to ..	Injal	Sparks ..	Teedulinjoodie
Separate, to ..	Noordingen nordin- gen ingama	Spear (generic term)	Errol
Shadow ..	Nimingarra	Spear (hunting)	"
Shake, to ..	Ingalarlab	Spear, to ..	Inamboos
Shaking (quiver- ing)	Imbarmarmar	Spear, to throw a	Incedie
Shallow ..	Manjel	Spear (war) ..	Errol
Shame ..	Rarajen	Speedily ..	Wowerwerrie
Shank ..	Neelarre kanjie	Spider's web ..	Ungarra
Share, to ..	Joogerainum	Spill, to ..	Inamoor
Sharp (edge), a	Ncelije	Spin, to (weave)	Innagoodallie
Sharp (point) ..	Neelerr	Spirit (or devil)	Ngyrie
Sharpen, to ..	Innahallie	Split, to ..	Injakoolie
Shavings ..	Jee	Spring (native wool)	Peeden
She ..	Kinying	Spring, to ..	Wearingerrim
Shield ..	Marrga	Squeeze, to ..	Badena
Ship ..	Burdog	Stalo (old) ..	Nyoongool
Shiver, to ..	Imbarmarmar	Stalking game	Arlingen
Short ..	Narda	Stamping ..	Boor boor injoo
Shout, to ..	Ingallerrima	Stand, to ..	Jidjerinjoo
Shut, to ..	Poondinum	Start at, to ..	Narrie nimanie
Shy ..	Joorgoon	Startle, to ..	Marmarinjoodie
Sick (ill) ..	Eeger	Steal, to ..	Langbie
Side, tho ..	Oin, as Jeroim (that side); Kandoin (top side)	Steep (high) ..	Al-al
Silent, to be ..	Oomballa	Step (footstep)	Nimbal
Silly ..	Narnan	Stick ..	Burdog
Sinews of kan- garoo's tail (used for sew- ing)	Jarlang	Stiff ..	Orrarinjoo
Sing, to ..	Jerrina	Still (quiet) ..	Oomballa
Single ..	Noordingen	Sting ..	Inambee
Sink, to ..	Ingalarla	Stir, to ..	Bungor-bungor- inum
Sit down, to ..	Ingalandia	Stir up, to ..	"
Slippery ..	Argalyargay	Stolen ..	Kalla-langbie
Slow ..	Oomballa	Stoop, to ..	Kordinjoo
Slowly ..	"	Stop! ..	Jidjeranjoo
Small ..	Moroll	Stop, to ..	Jidjerinjoo
Smear, to ..	Imborinjie	Story ..	Chowal
Smile, to ..	Ing-aina	Straight ..	Tooroong
Smoko, of fires	Koongoodor	Straight, to put	Tooroong narri- nama
Smooth ..	Kioor	Stranger ..	Marayon *
Snap, to ..	Terrdal	Strangle, to ..	Koorbool inni- nooridjen
Sob ..	Ingalgim	Strayed (stock)	Ingoodally
Soft ..	Norboo	Strike, to ..	Ingajedima
Some ..	Arrung	String, of a bag	Albay
Somebody ..	Arrunga	Strong ..	Pandoreddie
		Struggle ..	Innabarairrelly
		Stuck (fast) ..	Deewar

\* Literally, one from afar.

GENERAL VOCABULARY—*continued.*

Stunted ..	Narda	Tobacco (native)	Loobur-loobur
Sufficient ..	Kalla	Together ..	Umboon
Sulky (cross) ..	Pelladie	Tomahawk ..	Neelamurr
Summer ..	Laleen	Top (of any-thing)	Kandoin
Superstition ..	Ngoolngoola	Touch, to ..	Injooding
Surround, to ..	Neeal	Track (footprint)	Nimbal
Sweat ..	Noondoor	Track, to ..	Inorlbalba
Sweet ..	Kiarr	Trackless ..	Arrajenne nimbal
Swell, to ..	Moorgalla	Trap, a ..	Werrie
Swim, to ..	Kalgoorin	Tread, to ..	Boor-boorinjoo
T.		Try, to ..	Inna lingina
Take care! ..	Jah	Tuft (ornamental)	Tolorr
Take care, to ..	Injalal	Turn, to ..	Pongoin
Take in the hand, to	Inya nemaloon	Turn back, to ..	Jarinjoo
Take, to (or he or she takes, you take)	Inya or minya	Turn over, to ..	Pongoin
Tall ..	Newandie	Twirl round, to	Inna barail
Tame ..	Ngorn	Twist, to ..	Bungor-bungorr
Tattoo, to ..	Bowerr	Two ..	Kooyarra
Tattooing ..	"	U.	
Teach to ..	Injoolneejie	Ugly ..	Allig
Tear, to ..	Larrinambie	Unable ..	Arra nimungoong
Tease, to ..	Innagooloola	Uncooked meat	Karngaarlie
Tell me ..	Anjan ngi	Uncovered ..	Kalanjoon
Tell, to ..	Injoojie	Under ..	Jimpen
Temper ..	Pelladie	Underneath ..	Jimpengoin
Tether ..	Inorgand	Understand, to	Nimungoong
That very thing	Jarradajeeber	Uneven ..	Rarrga-rarrga
Their ..	Yerra nim jerra	Unfasten, to ..	Rogina
Them ..	Yerr	Ungainly ..	Allig
Then ..	Jum	Unwell ..	Eeger
There ..	Nyoonbinee	Upright ..	Tooroong
They ..	Yerr	Upside down ..	Rangoon
Thief ..	Langbinimjoon	Upwards ..	Lugal
This ..	Jeeber	Us ..	Arradoo
This one ..	"	Use, to be of ..	Narrie nimungoong
This way ..	Burnabadan	Useless ..	Allig
Those ..	Yerr	V.	
Thrash, to ..	Ingajeddima	Very ..	Narrie
Thrice ..	Edjar	Very bad ..	Narrie logal
Through or Between	Talè-nganna	Very good ..	Narrie korna
Through, pierced	"	Vessels (bark, etc.)	Orladda
Throw, to ..	Ineedic	Vicious ..	Peladee
Throwing ..	Yoomanoon	W.	
Throwing board	Yangal	Wait, to ..	Journdie
Tickle, to ..	Gil-gil inum	Wander, to (off the right track)	Werra
Tie, to ..	Inorgand		
Tie up, to ..	"		
Tired ..	Pooljie		
Tiresome ..	Koclalla		

## GENERAL VOCABULARY—continued.

Warm .. ..	Moola	Witeheraft ..	Kòwedan
Wash, to ..	Unjulalook	Wither, to ..	Lalgar
Wastod ..	Inbal	Within ..	Poogoin
Watch ..	Boar injalal	Without ..	Pocnoin
Weak .. ..	Koolalla	Wood .. ..	Noora
Weapons ..	Jewa marrga moor	Work .. ..	Moorgool
Weighty (heavy)	Rampan	Worn out ..	Embanya
Well (not sick)	Libe	Wound, to ..	Inambie
West .. ..	Koolarr	Wounded ..	Kalinambie
Wet .. ..	Koarda	Wrong ..	Allig
What .. ..	Unga		
Where ..	Jennar		
Which ..	Tenarr		
Whistle ..	Elborinjo	Y.	
White .. ..	Poolgarra		
Who .. ..	Ungabor	Yam-stiek ..	Moongoor
Whole ..	Poonja	Year .. ..	Lalleen
Whose ..	Ungaborjenna	Yellow ..	Koonbil
Why .. ..	Ungoinjie	Yes .. ..	Ungieardi
Wicked ..	Logal	Yet .. ..	Doolie
Wide .. ..	El-el	You .. ..	Jou
Wild native ..	Pindanolio	Young ..	Morool
Will, I ..	Nunja ngi	Young (of ani- mals)	Malba
Will they ? ..	Nunja yerr	Your .. ..	Joujeer
Will you ? ..	Nunja jou	Yours .. ..	Jouardajeer
Winter ..	Bargunna		

### SHORT SENTENCES.

As the Australian language does not obviously admit much refinement in the rules of grammatical construction, the sentences given below are written grammatically only for the sake of euphony.

A.				
Afraid, I am not, of you	..	..	..	Ngi arra nulorig
Afraid, What are you, of ?	..	..	..	Unga minjorig
Asleep, He is	..	..	..	Kinying ingamoolga
B.				
Bad, That is very	..	..	..	Jarralotal
Bad, You are	..	..	..	Jou logalgidge
Brother, He is my	..	..	..	Kinging ngi jenna borla
Brother, That is my	..	..	..	Kornba ngi jenna borla
Bury him, to put the body in a tree				Marbagoin enim kandie

SHORT SENTENCES—*continued.*

## C.

Care, Take, of .. ..	Anjalal
Carry this .. ..	Anamongera jeeber
Cattle, Bring in the .. ..	Anundie boolamon
Cattle, Did you see the ? .. ..	Nunja minundie boolamon
Children, Where are your ? .. ..	Jenna bra jou jeer alla
Come from, Where do you ? .. ..	Jenna bra tarrminarr
Come here .. ..	Apra jou
Come, I, from .. ..	Ngi tarringarra
Come in .. ..	Apra poogoin
Come, I will .. ..	Ngi tarroongarra nungeer
Coming, They are .. ..	Kalla tarroongarra yerr
Coming with you, I am .. ..	Ijou
Cook that fish .. ..	Anamurra jeeber arlie
Country, Where is the name of your ? .. ..	Jennabra ninga jee boora
. (They always say "Where is the name" not "What is the name")	
Country, Where is your ? .. ..	Jenna bra jeer boora
Coward, You are a .. ..	Jou minjoorig

## D.

Daughter, Is that your ? .. ..	Jou arda jee alla
Dead, He is .. ..	Kalla injibee kinying
Deceiving me, You are .. ..	Jou meela mindun
Dingoes, Are there many ? .. ..	Nemanada koarading joon
Direction, In this .. ..	Nunamba maur
Doing, What are you ? .. ..	Najirra min digen

## E.

Eat, Can you, this ? .. ..	Jou nunjanalee
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## F.

Father, Ho is my .. ..	Kinying ngijenna koola
Find, Where did you, them ? .. ..	Jenna kaminya
Finish this .. ..	Jeeba anoinya
Fire, Make a .. ..	Noora analoora
Fire, Make, by friction .. ..	Ena anayerr
Fish, Catch some .. ..	Arlanya
Fish, Cook that .. ..	Anamurra arlie
Flour, I want some .. ..	Flour lecan nunman
Food, Give me .. ..	Mi ana ngi
Food, I cannot get .. ..	Ngi arra millorlie
Food, I have no .. ..	Arragidge jenna mi
Food, I want .. ..	Ngi mi lecan nunnan
Food, I will give you .. ..	Mi nunja jour
Food, Where shall I find .. ..	Ngi jenna bra nungamie mi
Friend, I am your .. ..	Ngi kal jenna jallander

SHORT SENTENCES—*continued.*

G.					
Get along	..	..	..	..	Koonajee
Get up	..	..	..	..	Ngarramie
Give me	..	..	..	..	Ana ngi
Give it to me	..	..	..	..	Ngi anangi
Go away	..	..	..	..	Barda jee
Go before me	..	..	..	..	Barda jee albooroo
Go behind me	..	..	..	..	Biberoi jee
Go, I will, now	..	..	..	..	Ngi kalla jenna barda
Going away, I am	..	..	..	..	” ”
Going to—, I am	..	..	..	..	Ngi barda jen
Gone, He has just	..	..	..	..	Bannagarra gidge andangal barda
Gone, He has, to	..	..	..	..	Kalarndangal
Gone, Where has he?	..	..	..	..	Nyirra bra
Good, That is no	..	..	..	..	Jarra logal gidge
Good, That is very	..	..	..	..	Jarra korna gidge
Good, You are no	..	..	..	..	Jou logal gidge
Good, You are very	..	..	..	..	Jou korna gidge
Go, I, to	..	..	..	..	Ngi barda jen
Go quickly	..	..	..	..	Barda wowerwerrie jee
Go quietly	..	..	..	..	Barda oomballa jee
Go there	..	..	..	..	Nyoon ngunbidgee
Go, You	..	..	..	..	Bardajee
H.					
Here it is	..	..	..	..	Jeebanin
Hill, What is the name of that?	..	..	..	..	Jenna bra ninga karrair
Horses, Bring in the?	..	..	..	..	Bullul ana youardie
Horses, Did you see the?	..	..	..	..	Nunja minjal youardie
House, Am I near a?	..	..	..	..	Mia ungana eerng un
House, Are we getting near the?	..	..	..	..	Mia nunja arraren ungana
Husband, Is that your?	..	..	..	..	Jarra jouardi jeeumba
Husband, Where is your?	..	..	..	..	Jenna bra innen jee umba
I.					
Ill, I am	..	..	..	..	Ngi eeger
Ill, You are	..	..	..	..	Jou eeger nimada
Is that your—	..	..	..	..	Jarra jouardi jee
K.					
Kangaroo, Are you hunting?	..	..	..	..	Jou pooroongun barda nim
Kangaroo, Where shall I find?	..	..	..	..	Ngi jenna bra nungamie pooroo
Killed, He has been	..	..	..	..	Ingaroijee
Killed, Who has, him	..	..	..	..	Ungaba nim inambo
Killed, You have, him	..	..	..	..	Jou nim minambo
Know, I	..	..	..	..	Ngi kall ngumingoong
Know, I do not	..	..	..	..	Ngi arra ngumingoong

SHORT SENTENCES—*continued.*

## L.

Lake, What is the name of that ?	Jenna bra ninga wongera
Lake, Where is the ? .. ..	Jenna bra wongera
Lazy, You are .. ..	Jou ngoorinban
Leave me .. ..	Poonajee
Let it alone .. ..	Pirairunjoong
Lie down .. ..	Ngaralgoo
Listen to me .. ..	Nulla mongen ngi
Long time ago, That was a ..	Arrangungarra
Look out .. ..	Jah
Lying, He is, down .. ..	Nyooninin eelagor

## M.

Mother, She is my .. ..	Kinying-ngi jenna piree
Mother-in-law, She is my .. ..	Kinying-ngi jenna allorr

## N.

Name, Who is your ? .. ..	Ungaba ninga jou
Natives, How many are there ? ..	Nunja goodoo erral umba
Natives, Where are the ? .. ..	Jennabra errel umber
Native, Who is this ? .. ..	Jarr ungabor
Noise, What is that ? .. ..	Ungay

## P.

Put, Where did you put them ..	Jenna bra-minya
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## R.

Relation, What, are you to ? ..	Unga jeer
River, Where is the name of that ?	Jennabra ninga river
Roots (edible), Find some .. ..	Koolngario ngumeidjie
Roots (edible), Where shall I find ?	Jenna bra nungamie koolngarie
Run away .. ..	Poonajee

## S.

Sea, Am I near the ? .. ..	Nunja ungana kara ngi
Search for that— .. ..	Ngumeejie
Shoot that— .. ..	Jou anna najedima
Sleep, I shall now .. ..	Kalla jenna nungamoolga
Slow, You are very .. ..	Jou oomballa gidge
Speak, Do not .. ..	Arramilla narnga
Spear, Where is your ? .. ..	Jenna brajee errol
Springs, Are there any native, here ?	Jeer orla nunjenin ungana
Station, Are we getting near the ? ..	Kallarda ungana ungarrie mioon
Stay with me .. ..	Jou jarungan ngi
Stay, you, here .. ..	Jou jarungan bilbra
Steal, From whom did you ? ..	Ungaba jenna langbie inama jou
Stolen, You have, that .. ..	Langbie minyaja
Stop here .. ..	Jou jarringan

SHORT SENTENCES—*continued.*

## T.

Take this to .. .. .	..	..	..	Anunga jeeba
Tell.....to come to mo	..	..	..	Unjan.....bullubidjee an
That, I want .. .. .	..	..	..	Yarr ngi leean nunman
Tired, I am .. .. .	..	..	..	Pooljie nunjoo ngi
Track, Where is the ?	..	..	..	Jenna benin maur
Tree, What is the name of that ?	..	..	..	Yarr unga burdog ninga
Tribe, To what, do you belong ?	..	..	..	Jenna bra jou jeer boora
True, That is not .. .. .	..	..	..	Jan arra turr gal
Turkey, Where shall I find a ?	..	..	..	Jenna bra nungamie burrgarra

## U.

Understand, Do you ?	..	..	..	Jou nunja nimungoong
Understand, I do not	..	..	..	Ngi arra ngumungoong

## W.

Want, What do you ?	..	..	..	Jou unga leean minman
Water, Am I near ?	..	..	..	Orla minja ungana
Water, Boil some	..	..	..	Anamurra orla
Water, Give me	..	..	..	Orla ana ngi
Water, Have you found ?	..	..	..	Jou nunja minjal orla
Water, I cannot find	..	..	..	Arra gidge orla nullal
Water, I want some	..	..	..	Orla leean nunman
Water, Where shall I find ?	..	..	..	Jenna bra nungamie orla
Waterhole, Where is the ?	..	..	..	Jenna bra peeden
Way, Come this	..	..	..	Bullubidgee
Way, Go that	..	..	..	Koona bidjie
Well, Where is the ?	..	..	..	Jenna brapeeden
What is it ?	..	..	..	Bidje ungie
Where are you going ?	..	..	..	Nyirra bra ar mindun
Where do you come from ?	..	..	..	Jenna bra tarrminarr
White man's house, Where is the ?	..	..	..	Jenna bra mia
Who is that ?	..	..	..	Nyoon ungaba jarra
Who is there ?	..	..	..	Nyoon ungaba
Wife, Is that your ?	..	..	..	Jarra jouardaje mullar
Wife, She is my	..	..	..	Kinying ngi jenna mullar
Wife, Where is your ?	..	..	..	Jenna bra jeer mullar
Wood, Find some	..	..	..	Noora ngumedje
Work, Go to	..	..	..	Barda jee moorgooloon

## Y.

You and I	..	..	..	Ijou
You two	..	..	..	Goor gardie